

THE CHURCHES

The Mysterious Bible.
The International Sunday School Lesson for July 2 is, "Isaiah's Prophecy Concerning Sennacherib," Isaiah 37:14-38.

BY WILLIAM T. ELLIS.

ONE of the notable books on Napoleon calls him a "pharaoh." So we perceive Sennacherib to have been only an episode. He did not think so; nor did anyone else in the world at the time. To all his contemporaries he was IT. All that Napoleon meant to Europe, and more, Sennacherib meant to the ancient world. Had there been newspapers in his time he would have got more headlines than half a dozen Emperor Williams and Theodoros Roosevelt combined. Not one person out of a thousand who studies the lesson in Sunday school today has any adequate conception of the overwhelming importance of the Assyrian power at its height. There is nothing analogous to it today. It dominated the whole known world. Yet one who goes today to the capital of Sennacherib will find only ploughed land. Nineveh is but an expanse of the earth; a mound of dirt in the openings of which the owls make their homes. I have seen Nineveh—only there is nothing to see above ground. For two thousand years the very site of this world capital was lost from the memory of man. Sennacherib's palace and the glories of his capital were wiped out of the book of human remembrance. My own photographs of Nineveh, taken from the Tigris River, show only a barren shore line, where Arab women from Mosul go to wash clothes. The completeness of the fall of Nineveh and Babylon is beyond the comprehension of all who have not visited the desert wastes where once they flourished in arrogant pride and power.

The Moral of the Jew.

The perishing purposes of Jehovah still live and work and art manifest amid the ruins of these ancient world-wide splendors. The lesson of this present study is recorded elsewhere than in Holy Writ. The world might enter into combat with the Lord of Hosts, the issue is inevitable. Jehovah uses the weak things to confound the mighty. The sorrowful and futile Jews whom one meets shuffling along the narrow streets of Babylon and Nineveh. They have lived and these capitals have died. Nobody can find a single Assyrian or Babylonian in Mesopotamia today; but the captive Jews are still there, and apparently entering upon a new era of prosperity.

Soured and peevish, they are really a very old people. They have lost the name of the mighty Sennacherib. That king left many inscriptions, some of which I have seen, recounting his own glories. I have seen the face of the king whom he proclaims himself king of the universe. But it took the scholars from a Christian nation to uncover and decipher these boastful records, which also would have been lost to the world. If it were not for the scientific research which is a product of Christian civilization, we would have no records of this past era except such as the Old Testament preserves to us. At Asshur, the old capital of Assyria, I saw a line of old monoliths commemorating the greatness of kings, but the very names of the kings are unknown. It is a wonder that the archaeologists make cynical remarks concerning the vaunting pride of these monarchs.

The utter deadness of these once mighty heathen powers while the kingdom of God grows daily greater, is a dramatic lesson to be made vivid to all young people who study this story. Mrs. Browning's "Pam in Dead" dramatically represents the downfall of the heathen deities.

A Duel of Gods.

It was a duel of gods that was being waged between Assyria and Judah. With true literary instinct the Old Testament writers set forth the power and greatness and pride of Assyria. They wrote in the presence of its actual might. To them it was the incarnation of terror. Worldly power was represented by it. Also it stood for the embodiment of idolatry. The cause of Assyria was the cause of heathendom. Its conquests had made many nations vassals of the power of the true God. So war with Assyria was a war between Jehovah and the idols.

Hezekiah, king of Judah, had made all possible preparations to withstand the enemy. But the arm of flesh was unequal to that defense. So the king took his troubles to the Lord, the best possible thing to do with troubles, big or little. "There is no place where earth's sorrows are more felt than up in heaven." The habit of taking counsel with God leads to peace and calms the mind. In addition to all the special help it brings, praying troops have always been good fighters. The man who fears God is not likely to be moved by any lesser fear. Hezekiah was afraid. It is true, but his fear did not budge him. He trusted though he trembled.

The insolent challenge of the Assyrian, "Let not thy God in whom thou trustest deceive thee saying, Jerusalem shall not be given into the hand of the king of Assyria," was a challenge to combat between Jehovah and the idols of Assyria. It was as truly a test of strength as the contest between Jehovah and Baal on Carmel. So Hezekiah put the whole matter up to the Lord.

Watching the Lord Fight.

Some matters are properly and primarily the Lord's business. There are occasions when the man can step aside, as did Hezekiah, and say, "Now, Lord, it is all up to you. It is your fight; your name and glory are at stake. This work is your work; I am in your hands; but yours must be the victory." Such is the case whenever a man incarnates some truth or holy cause in himself. He simply cannot fail because God's honor is involved. This sublime consciousness is what gives the old prophets their power. They merely represented Jehovah. Their faith was simple and absolute, because they realized that the majesty of the Most High was involved. This strain runs through the many wonderful passages concerning the ultimate downfall of these two great oppressors of the Jews, Assyria and Babylon.

For right is right, since God is God, And Right the day must win. To doubt would be disloyalty. To falter would be sin.

No open-minded student of history can escape the sense of some power which has been consistently at work

throughout the centuries. One is awed by the realization that the standards of the rulers of old civilizations far more than when he reads in books of their downfall. Nations have been raised up, used as a fall in a hand which they knew not, and then cast aside, even as was Assyria. There has been a greater kingdom than that of Babylon or Assyria or Persia or Greece or Rome at work in the world; and it is an everlasting kingdom. To observe the progress of that kingdom is one of the most absorbing and elevating studies possible to the human mind. It is watching God work.

The Minor Interests of the Great.

That the clumsy scrawl of a grandchild should be of more interest to a prime minister than a document of state is perfectly understandable. And the great King of Kings has a care for his personal relationships as well as for his royal affairs. He is interested in individuals as in nations. The personal problem and sorrow of Hezekiah kneeling before him had as close attention as the fate of the Jewish people. The great God is not above the smallest interests of those whom he calls his children. He who marks the sparrow's fall notes the sinking heart of burdened man. Sometimes people make Jehovah out a little God; but there is equal danger that in the sense of his majestic greatness his personality and tender, sympathetic pity will be overlooked. I traced the ways of Jehovah in Mesopotamia; but I also saw them in the fact that the Christian orphan whom I took with me down the Tigris to Bagdad there found his own brother, whom he had mourned as dead.

For the individual Jews, as well as for the nation, God showed his solicitude when he mysteriously smote the Assyrian host that threatened them. Byron's poem tells the story:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.
Like the leaves of the forest when autumn has blown,
That host on the morrow lay withered and brown.
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.
And the tents were all silent, the banners alone,
The lances uplifted, the trumpet unblown.
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord."

The message of this mysterious battle between Jehovah and the false gods of Assyria is an ancient word of the Chronicler: "The strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be no gods as he is, nor as he is not. With him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles."

Patriotism That Counts.

These comments for July 2, "Way of service to our nation," Esther 4:1-17, (Patriotic consecration meeting.)

BY WILLIAM T. ELLIS.

We should serve our nation for the Kingdom sake, and serve the Kingdom for the nation's sake.

True men are a nation's best defense.

Of all the early days of our nation it may be said as of the creation of the world, "In the beginning, God." And the most important and service of our country is that we should depart from God in our national life and cease to own him as our real Ruler.

True patriotism remembers that "Righteousness exalteth a nation; but sin is a reproach to any people."

Patriotism is a holy thing. It is born of God and finds its best expression in the solemn crises of national life. It is impossible to those who have not the spirit of reverence, and it is best expressed by the most thoughtful and faithful citizens. Patriotism ranks with love of God and love of home. These three are inseparable.

They are most worthy of our country's past who are living to make its future better.

Bravery helps make a nation safe. A nation of cowards cannot be a strong nation. Men and women who dare fling themselves against great odds for the sake of their convictions, who do not shrink from crying out against any evil that may menace the purity of the government, who will, if need be, serve all political, social and financial ties for love of country—these are the heroes to whom a nation resorts in her hour of need.

Patriotism is a deep thing, and vastly more than an outburst of enthusiasm for the national colors. Follow out the principle of patriotism and observe how it condemns the holding of office for private gain. See how indissolubly it is bound up with obedience to all law. Understand its relation to the ballot box and the school house. In a word become a wise as well as an earnest patriot and you will find a thousand opportunities for the exercise of patriotism where you thought there was none.

How can we best serve our nation?

"Just to lift, with shoulder sure and strong,
Your part to rid the world of sin and wrong.
Just to take up the ballot sheet and say,
"Thy kingdom come," and help it come that way.
Just to stand true, to fear not gain nor loss."

Old truths may have new expressions, and new duties new rendition. The patriotism of 1911 is not to manifest itself as did the patriotism of a hundred years ago. New conditions create new duties. The patriotism of the battlefield is not today's need, and it would grow less and less with the

years. Instead there arises the call for more difficult and complex grace of a patriotism which, amid the intricate life and pronounced commercialism and individualism of the twentieth century, will stand steadfastly for the old, simple virtues which alone can make men and nations great, and which will count continuously for the tested ideals and for the welfare of the many.

There is no greater treason than to sacrifice the public welfare for private gain, either by betraying an army or looting a treasury.

Countless are the ways of serving our country, but underlying them all is the power and will to think; to ponder, study, and reflect upon one's obligation to the nation, and upon what will make for her real welfare. A thinking people are the best bulwark of national defense.

The first requirement of a good patriot is that he be a good man and a good neighbor.

Cowardice is almost as great a foe of patriotism as is greed.

William Penn coined a phrase, "A public mind" which is too good to be permitted to fall into disuse. A "public mind" is the sign manual of patriotism.

Old-fashioned goodness is the fashion that most needs a revival in these new times. The present serious mood of the world has enabled men to see themselves that the sterling virtues alone can save society from the dangerous tendencies of frivolity, luxury and money-madness which threaten it. These days need a fresh infusion of individual righteousness—the sort of "salt" that means sobriety, honor, purity and kindly helpfulness. We can manage to worry along for a time without any more society sensations, but we are bound to go to smash unless we have plain, homely goodness in the hearts of the people.

God give us men! A time like this demands
Strong minds, great hearts, true faith
And ready hands;
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will
Men who can stand before a demagogue
And damn his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog
In public duty and in private thinking.
—J. G. Holland.

Upright men and women are the only sure pillars of society.

Lord God Almighty, defend our land,
We beseech thee, from the secret
power and the open shame of great
national sins. From all dishonesty
and civic corruption; from all vain-
glory and self-interest; from all
envy and the spirit of violence; from
covetousness which is idolatry, from
impurity which defiles the temple of
the Holy Spirit, and from intemperance,
which is the mother of many
crimes and sorrows, good Lord, de-
liver and save us, and our children,
and our children's children, in the land
which thou hast blessed with the light
of pure religion; through Jesus Christ,
our only Saviour and King. Amen.
—Henry Van Dyke.

NEWS AND NOTES.

F. B. Meyer of London will visit this country next month.

Edinburgh now lines up with London and New York in support of the arbitration treaty.

The "Campfire Girls of America" is the organization which in the United States is co-ordinate with the Boy Scouts and correspond to the Girl Guides in Canada.

There is now a Christian Science Church and a Reformed Christian Science Church, two churches in Minneapolis and Duluth having succeeded from the "mother church."

Rev. William Plerson Merrill, pastor of Sixth church, Chicago is now pastor-elect of Breck church, New York. He will follow in succession after Henry van Dyke, Matthe Babcock and William R. Richards.

Wm. J. Bryan speaking at the General Assembly at Atlantic City denounced the expensive liquor bills in

NOTABLE DELEGATES AT WORLD'S BAPTIST ALLIANCE.



At left Rev. Dr. John Howard Shakespeare, a descendant of Wm. Shakespeare, who is at the World's Baptist Alliance now meeting in Philadelphia. Dr. Shakespeare is the European secretary of the Alliance and was chosen to speak at the banquet of the descendants of the Shakespeare family in England. At right, Miss Kate Marvham, another delegate from England and prominent speaker in the congression its work in Great Britain.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Natural and revealed religion are equally convincing. Man may easily find God in the song of the psalmist, but equally easy is it to trace his beauty in a sunbeam and hear his voice in the thunder's roll.—Rev. C. E. Locke, Methodist, Los Angeles, Cal.

SQUARE DEAL FOR RELIGION.

The principal reason why religion is not commonly given a "square deal" is that men have not yet recognized that religious ideals progress with the human understanding; that they are recast with the recasting of conditions in human life and human experience; that these changes affect only the externalities of religion; that its fundamental axioms are immovable.—Rabbi Isaac Landman, Hebrew, Philadelphia.

IMPORTANCE OF GROWTH.

If a Christian would be a useful Christian he must be growing in grace and knowledge and producing fruits in his life. The most successful teachers are those who are growing and improving their stock of knowledge. The most successful farmers are those who are making advances in the science of agriculture. The most useful Christians and Christian workers are those who are growing in knowledge and holiness.—Rev. Loyal W. Madden, Presbyterian, Lewistown, Pa.

MEN AND WOMEN AND SOCIETY.

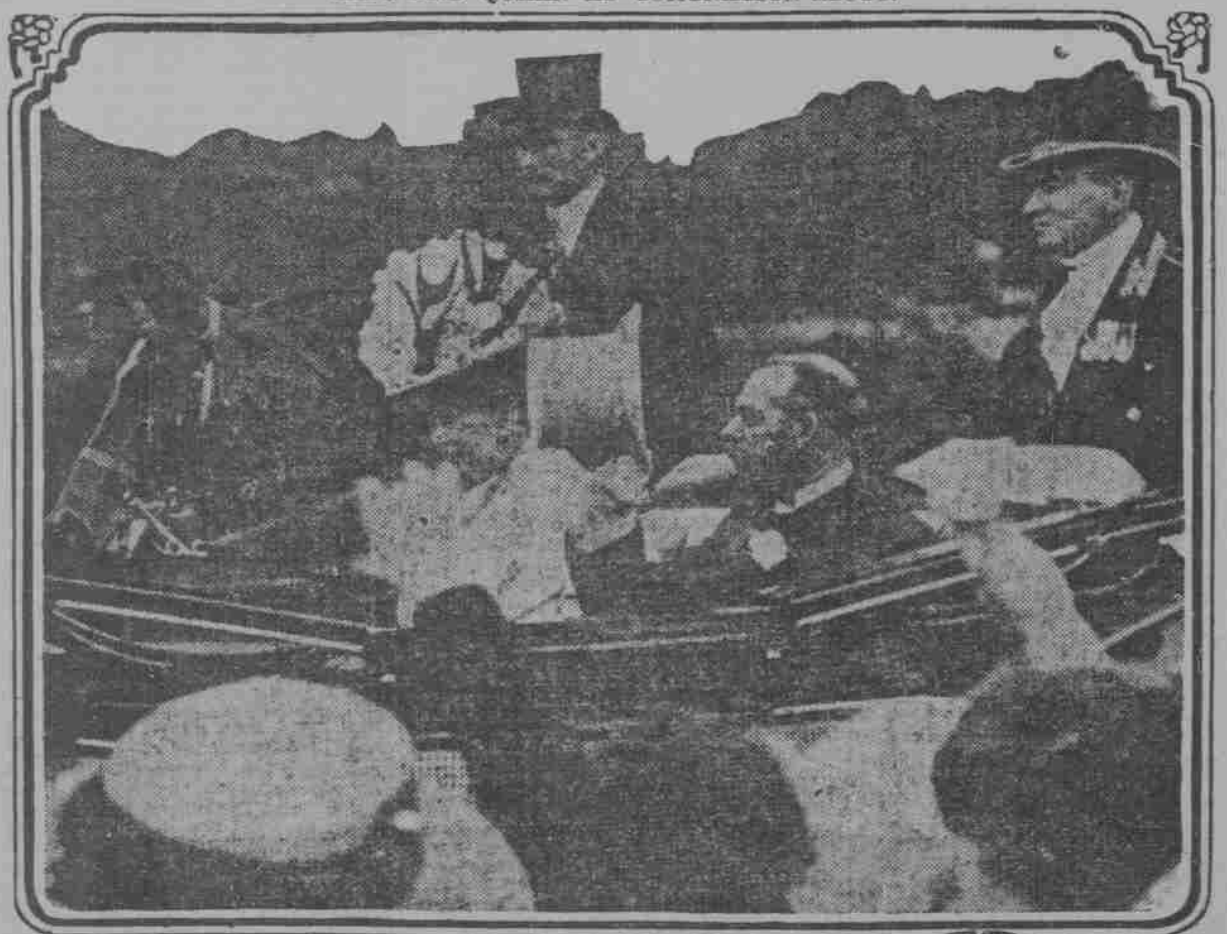
We cannot have a better society unless the men and women who constitute society become better. Society is a vast, complex organism of varied members and interests, but the central animating force of all is the heart of man. What man loves, what he believes, this is the supreme concern. If love grow cold, if faith cease out, if reverence decay and the warm sympathy for humanity which Christ imparts become spent, what can supply these but the grace of God?—Rev. Daniel Dorchester, Methodist, Brooklyn.

GOD'S TWO BIBLES.

If men would only go to the two great Bibles God has written, one in the church and the other in the world, they would find a definition of the supreme being far more rational, satisfactory and correct than can be obtained from any dictionary or system of theology or what is called science. The Bible in both places tells us God is love. And love is never unkind. Love is never cruel. Love is never selfish or unjust. Love never speaks but that wisdom is increased. Love never acts but that somebody gets a benefit. Love never gets tired, never is impatient. Love is the same forever and ever in this world or any other world, in this life or any other life. Only love could make an Eden. Only love could make another man the first Eden was lost. Only love could live like Jesus. Only

Creed is necessary in the building of character. It must dominate a man if his character is to be "built on the rock."—Rev. A. P. Wedge, Baptist, Lowell Mass.

KING AND QUEEN AT CORONATION ASCOT.



King George and Queen Mary driving along the course at Ascot, their carriage surrounded by enthusiastic spectators. The gentleman on horseback is Lieut.-Col. Sir F. Ponsonby in attendance. This is the latest picture of their majesties.

love could die like the Son of God. And it is this love that makes everything beautiful.—Rev. F. E. Hopkins, Congregational, Gary, Ind.

ACQUAINTANCE WITH CHRIST.

In spirit if not in substance the knowledge of Christ still costs the same price that Paul paid. We must be willing to relinquish all that is pleasing to the flesh, all that appeals to pride, all that ministers to selfishness and that puts a false estimate upon life, before we can know Christ and the power of his resurrection and the fellowship of his sufferings. We must identify ourselves with Christ in spirit and service in order to pay the price of intimate acquaintance with him.—Rev. John A. Earl, Baptist, Chicago.

BELIEF IN A FUTURE LIFE.

Why do I believe there is a heaven prepared for us? Because my heart longs to have it so; because I read the heart of my brother, and he wants it so; because there are running through the world now and have been through all history a yearning and longing to have it so. I have every reason to think it is so. If one of us takes all his knowledge and skill to make a masterpiece it is inconceivable to think of God putting life on this earth and commissioning us to grow and then to blast it in death.—Rev. Jason Noble Pierce, Congregational, Oberlin, O.

HUSBAND IS HEAD OF FAMILY.

Notwithstanding the "new woman," there abides in the minds of all normal people the conviction that the natural and logical head of the family is the husband. The family is a primary empire. A fundamental principle of government is that sovereignty must be vested in some recognized head. This power cannot be vested in the servant or the child. Between the husband and the wife the former is best fitted by nature to exercise this authority. The intrinsic propriety of sex places him at the head of the domestic state.—Rev. J. Layton Mauze, Presbyterian, St. Louis.

LEPROSY LIKE SIN.

Leprosy is a type of sin. It begins as a small spot and then spreads. So a sinful habit begins with its first commission—an oath, a drink, a theft. But the small spot enlarges until one limb after another decays and falls away. So sin, having begun as a little thing, attacks one faculty after another. A man begins with drink and becomes a thief. A boy begins with dice and ends in a gambler's ruin. A woman begins with headache powders and ends a drug victim. When the leprosy has once clamped its grip on human power can cure it. So when a habit of sin has once formed no merely human remedy can be found. God alone can cure it, and in his supernatural way.—Rev. H. Page Dyer.

CHURCH NOTICES.

Lowman Chapel (Methodist Episcopal), corner Eleventh and Morris avenues. Geo. A. Marod, pastor. Communion service at 11 a. m. with sermon by District Superintendent T. J. Ream. Sermon by pastor at 8 p. m., subject, "Offending at One Point."

President Sanders of Washburn College will preach Sunday morning at the First Congregational church.

East Side Methodist Episcopal church, Seventh and Lime streets. D. A. Shutt, pastor. Communion service 11 a. m. Patriotic service at 8 p. m.; special program of music by the choir.

First Church of Christ Scientist, Corner Huntoon and Polk streets. Services at 11 a. m. Subject: "God." Sunday evening service at 8 o'clock.

Euclid Avenue Methodist Episcopal Church, corner Seventh and Lane streets. 11 a. m., preaching by the pastor, Dr. Edwin Locke, "Some Problems and Their Solution." 8 p. m., preaching by Rev. T. J. Ream, D. S.

First Baptist Church, Robert Gordon, pastor. Morning worship 11 a. m. The former pastor, Thomas Young, will preach in the morning. Evening service 8 p. m. Pastor Gordon will speak on the work of the greatest Protestant church in America. Miss Mary Reddick will sing.

First Unitarian Church, 312 Topeka avenue. Rev. J. H. Jones, pastor. Service 12 m. Sermon by the pastor. Music—solo—selected by Mrs. Frank Thomas.

First Presbyterian Church, Harrison street. Rev. W. A. Powell, D. D., pastor of the First Presbyterian church, Lawrence, Kan., will preach at 11 a. m. "The Coming of the Kingdom of God" and at 8 p. m. on "The Friendly Use of Money."

First Methodist Episcopal Church. The morning service will be conducted by the pastor, Rev. Frank L. Loveland, D. D. The theme: "The Church and Patriotism." The evening summer vesper service will be held from 7 to 8 o'clock, and will be in charge of young people of the church. Rev. Mr. Oltner will give the address. The quartette will sing the Vesper Anthems.

Westminster Presbyterian Church. Rev. Ralph Ward, pastor. The sacrament of the Lord's Supper will be observed at the morning service tomorrow. New members will be received. The regular services of the day and preaching by the pastor at 8 o'clock.

The Church of the Brethren, 240 Michigan avenue. Preaching at 11. Evening services at 8 p. m.

Second Church of Christ, Scientist. Corner of Harrison and Sixth streets. Services at 11 a. m. Subject: "God."

Kansas Avenue Methodist Episcopal Church, John W. Waldron, pastor. Sermon at 11 a. m. Subject: "The Love That Produces Sacrifice and Service." Sermon by the pastor at 8 p. m. Mrs. Howard will sing during the morning service.

The German Methodist Episcopal Church, corner Tyler and West Fifth streets. John Koehler, pastor. Services at 10:45 a. m. and at 8 p. m.

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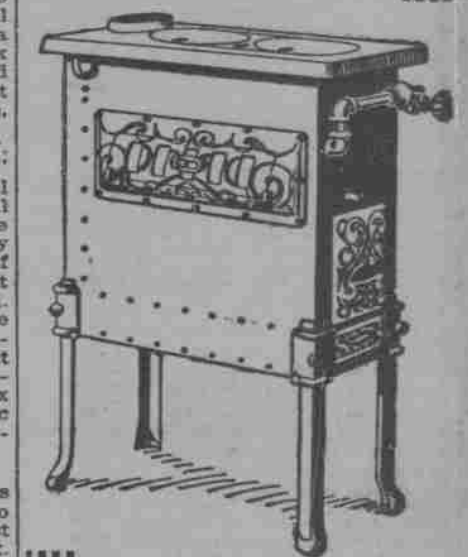
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